

mind. This "limits the Holy One of Israel." Psa. 78:41. The incarnation means divine dominion. Christ was the servant of servants because he was a thoroughly crucified man. This is the secret of our power in winning souls. This supplies the condition of the Holy Ghost in the full exercise of his mission. Then are we Christians indeed, able to fulfill I John 2:6.

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#### USE THE BIBLE FOR DEVOTION

C. H. WETHERBE

Too many Christians read the Bible for purposes other than for devotion. Some read it for material with which to fortify their opinions on religious subjects. Others read it to quiet their consciences, when they feel condemned for their neglect of it. Even some preachers use it mostly as a repository of texts for their sermons. But the Bible ought to be daily read for the special purpose of fostering and increasing a devotional frame of mind. We should go to it with an intensely prayerful spirit, yearning for an uplifting of heart, to be satisfied by absorbing the truth and the power of the truth. Dr. Wayland Hoyt, in the *Homiletic Review*, says: "If I could begin the service of the ministry again I would make vastly larger devotional use of the Bible than I have. It should not be to me so much a book of texts to preach from as a book whose spirit I would try more sedulously to absorb for the growth and power of my own personal religious life. I shall never forget a remark Canon Wilberforce, of England, made to me some years since. I was asking him about his method in the preparation of his sermons. Said he: 'I do not so much try to prepare my sermons as to prepare myself. By prayer and devotional study of the Bible I seek to get myself into the true mood for preaching. Then the sermons grow out of the mood as the fruit is the result of the vital processes of the tree.' I cannot give the Canon's word's exactly, but I do give his thought." I incline to think that when one reads and studies the Bible in an intensely devotional spirit he is far more apt to have the deep truths of it disclosed to him than he is when he simply searches it, in a mental sort of way, for what he can find there. Even a few moments spent in getting the heart ready for reading the Bible will go far towards putting one in an attitude in which to receive new and surprising revelations of the truths of God and their inner meanings. We ought to worship God by pondering his word. Let us give thanks to him for the word as we read it, and thanks also for what he has already revealed to us, praying that he will disclose still more to us of the golden riches of his great word. Thus will we grow perceptibly in the best of all wisdom and find increasing largeness of heart.

#### BAPTISTERIES

J. B. WAMPLER

In Italy baptisteries were constructed as follows:

Fourth century, 7; fifth century, 3; sixth century, 10; seventh century, 14; eighth century, 8; ninth and tenth centuries, 10; eleventh and twelfth centuries 13; thirteenth century, 1. During the period up to A. D. 1337, 66. (Baptism and Baptisteries by W. N. Cote, P. 112.)

The word "trinity" does not occur in the scriptures in its Greek form *trias*. It is first used by Theophilus of Antioch who died A. D. 181. (Ac. Autol. B. 11, ch. 15.) In the Latin form *trinitas*, it is first used by Tertulian who died about A. D. 220. (A. d. Prax. Secs. 2, 3, 4, 5 and De penit. Sec. 21.) He is also the first to use, in this special connection, the words person and substance, (Ac. Prax. Secs. 7, 8.) About the same time Hypolytus uses the word "trinity" in his treatise against Nortis (Sec. 14), a little later Origen (De. Prin. B. 1, ch. B. and B. IV, ch. 1) employs it as tho it was then (about A. D. 230) a fixed term of theology.

Christian theology for the people by Willis Lord, D. D. P. 153.

"The council of the Westminster assembly of Divines was held Aug. 7, 1644 at which a vote was taken as to whether the Apostolic baptism by immersion should be continued, or whether sprinkling should be substituted. The vote stood 24 against 24. The chairman gave the casting vote in favor of sprinkling." Fearful will the judgment be to that chairman, and to all others who depart from the truth. Jesus said, "Thy word is truth."

Blanco, Pa.

#### IS FEET WASHING A CHURCH ORDINANCE

D. B. STUDEBAKER

To this question we answer emphatically, yes. Every divinely religious ordinance contains four elements or root principles. If an ordinance contains less, it does not contain enough; if it contains more it embraces too much.

The elements of every divinely religious ordinance are: (1) The divine authority or power. (2) The divine example. (3) The divine command. (4) The divine promise.

Let us see whether the ordinance of "feet washing" contains the elements necessary to constitute a divinely religious ordinance.

1. *The divine authority or power.* Jesus in Matt. 28:18, declares, "All power is given unto me in heaven and in earth." This establishes the power or authority.

2. *The divine example.* Jno. 13:4, 5. He riseth from supper and laid aside his garments; and took a towel and girded himself; after that he poureth water into a basin and began to wash the discip-

les' feet and to wipe them with the towel wherewith he was girded.

Here we have one of the plainest examples recorded in the Bible. The narrative is so plain that "the wayfaring men, though fools shall not err therein."

3. *The Divine command.* Jno. 13:14, 15. Ye call me Master and Lord, and ye say well for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet for I have given you an example that ye should do as I have done to you.

In Matt. 28:20, the Master not only commands his disciples to go and teach and baptize, but also teaches the observance of "all things I have commanded you."

Jesus commanded his disciples to "wash one another's feet" in Jno. 13 and in Matt. 28:20, commands them to teach all who are baptized into the name of the Father, and of the Son, and of the Holy Ghost to "observe all things whatsoever I have commanded you."

Such language admits of no deviation: for directness and positiveness we have nothing plainer in the Bible: surely feet washing is a divine command.

*The divine promise.* This we find in Jno. 13:17. If ye know these things happy are ye if ye do them. Christ here promises happiness but places it after the observance of "feet washing."

Dear reader, "feet washing" contains all the elements of a divine ordinance. Christ is the Author, gave the example, commanded his disciples to "wash one another's feet" and teach the observance of "all things I have commanded you."

It now remains for us to remember that our duty is to hear, to obey.

By implicit obedience we forever dispel all doubt: tho we may not be able to understand all about "feet washing," neither why Christ instituted it, nor all the objects or purposes God designed in this ordinance, yet we accept it because, as Paul says in I Cor. 1:24, "Christ is the wisdom of God to us" in this as well as all other commands.

We are sure that God in his infinite wisdom understands it all, and if we in our weakness fail to comprehend it all, we place our trust in him because he is "the wisdom of God to us."

Then we would give up our own wisdom and the wisdom of the world and place our trust in Christ, and as that wisdom led Christ and the apostles to "wash feet," let us seek the same wisdom that it may lead us in the same way. "If ye know these things happy are ye if ye do them."

"Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in thro the gates into the city."

Manhood makes the world's history; money its hysterics.